

Special Contributions.

LIVING CHRIST.

UNION DEPOSIT, DAUPHIN CO., PA.
April 2nd, 1884.

BELoved SISTER DICKEY.—Your welcome epistle of 29th inst. is here. I can see nothing in it that is not accordant with the word of God, and genuine Christian experience. It would be strange if a realized Christ would not be as great a stumbling to the people of the 19th century as was the living Christ to the those of the first century. Christ is more than a Revealer of Truth, an Expounder of Doctrine, or an Organizer of a New Society; He is very God in the flesh, claiming the flesh entirely for Divine uses, and living God's Life and doing God's work in human form and human circumstances. This is exactly what He does today in those who allow Him perfect control of their entire being. Faith in Christ is one of the rarest things in the world. Faith in the church, in ordinances in tradition, in doctrine—of this we have abundance.

But forth that makes Christ the power of God in human nature is regarded by many Christian professors as a mere dream.

The Carnal mind is a hostile to Christ today as it was 18 centuries ago.

The religious mind is as prone to formalism now as it ever was. To be wholly Christ's is to suffer with Him and share His Cross and shame. But the Glory is also ours. Rom. viii, 18, and 2 Cor. iv, 17, counterbalance a millionfold all the hatred and opposition of earth and hell. CHRIST is the Captian of our stradition "In HIM dwelleth ALL the FULNESS of the GODHEAD BODILY." Col. ii, 9. In HIM we are *complete*. verse 10. The whole secret of Paul's courage, and perseverance and confidence, and joy lay in the fact of the indwelling and in-working Christ. What glorious words he writes in Gal. ii, 20, and Col. i, 29. Against such a soul the Gates of Hell cannot prevail Christ will do wonders in us and with us if we give Him opportunity. In relation to *sin* our faith must mean all that the Cross means: in relation to *life* it mnst mean all that the resurrection of Christ means.

Good Friday *must* be supplemented by Easter. *Love* Jesus before you *preach* Him. Show Him out of your heart and not out of your mind. It is easy to preach a doctrinal, or theoretical Christ. This can be learned at College, and may be nearly a hereditary notion. But to preach Jesus as our own living experience as the very life of God having permanant home in us—ah this is the preaching that honors God and wins souls. Let the awful yet glorious words of Paul ever ring in your heart, "CRUCIFIED WITH CHRIST". Gal. ii, 20. "RISEN WITH CHRIST." Col. iii, 1, "A PECULIAR PEOPLE." 1 Pet. ii, 9.

Link together these passages, Gal. i, 16, Acts ix, 16, 2 Cor. ii, 14, 15, and iii, 4, 5, and iv, from 5 to 11, and Acts xx, 24. Look at the *ability*, Eph. iii, 20, and 2 Cor. ix, 8, and Philipp. iv, 19. Then look at the *promise* Matt. xxviii, 20, and Heb. xiii, 5, Acts i, 8. Then look at the *security* John x, 28, Eph. vi, 10, and Puilipy. iv, 13. Lemember the words "*In my name*." Mark xvi, 17 CHRIST is the *power* of GOD, and the *wisdon* of God." 1 Cor. i, 24. Then on this great pyramid of Divine architecture place the mighty monosyllable "*more*" in Rom. viii, 37. Then "be about your Eathers business," preach CHRIST, and let your life be your best sermon, and let neither earth nor hell divert your gaze from Heb. xii, 2 to 11.

C. H. BALSBAUGH.

"NON-RESISTANCE." (?)

BY J. M. BOWMAN.

(Concluded)

It seems clear that the Christian is to be absolutely non-resistant so far as his own rights are concerned, and no matter what may be the provocation if he maintains his proper place he will offer no defense. From Luke ix, 46-48 we gather that the truly great will make no effort to obtain place or office. His greatness will be in serving the common good of humanity.

"And John answered and said, Master, we saw one casting out devils in thy name; and we forbad him, because he followeth not with us. And Jesus said unto him, forbid him not: for he that is not against us is for us." Luke ix, 49, 50. In Num xi. we have an incident much like the above.

When the seventy Elders were chosen Eldad and Medad, who remained in the camp, received the spirit and prophesied in the camp. They run to Moses and report to him, and Joshua urges that he forbid them. The reply of Moses shows what a great soul was Israel's lawgiver. His reply is "Enviest thou for my sake? Would God that all the Lord's people were prophets and that the Lord would put his spirit upon them."

Many who make very strong claims to the doctrine of non-resistance are very zealous about stopping all who will not follow them. They are extremely anxious to silence every prophet that isn't right close to the tabernacle. The spirit of envy and biggotry leads them to offer all sorts of resistance. It may arouse a hurtful feeling in some to read of the work of Dr. Dowie. Of course it is not to be supposed that now we are all to rush into the work of healing the sick to be able to feel that we are Christians. It might be very good if more had the gift of healing but it is no more intended to be so than it is that the body should all be eye or nose. In fact one might be able to do very wonderful things in the line of healing and yet be entirely wrong in God's sight if we may take the Holy Spirit as authority. In 1 Cor. 13, it is very clearly told that one might do that and be nothing, and that charity is greater than all the things that so often are looked upon as being great. We shall not expect to hear nothing but healing when apostles and prophets, and teaching and miracles are all placed in a higher scale than healing, neither will we think of stopping him who has the gift of healing. The man who has learned the mind of God will not in any way resist those who really work in Jesus' name. He is non resistant completely in this particular. "Forbid them not" is the word and "I would God that all the Lord's people were prophets." Let us keep to the main road.

There is a meekness and inactivity that is the very core of strength and power and there is a meekness and inactivity that is the gateway of the lag-gard and sluggish. In John ii, 13-16 is given the story of Jesus' cleansing the temple the first time, and in Mark